TL7472

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Subject: Fw: Mensagem teologan sira iha Flores halo aksi
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-----Mensagem original-----
De: Xavier High School <xhs@mail.fm>
Para: jalaves@planalfa.es <jalaves@planalfa.es>
Data: Terça-feira, 3 de Novembro de 1998 6:54
Assunto: Fw: Mensagem teologan sira iha Flores halo aksi

Caro Pe. Martins,
Mando-lhe essas noticias actual de Flores
Um grande abraco e amizade sempre no Senhor nosso Salvador
>> Venancio

D. Luisa Teotónio

Não se se já tem a seguinte confissão dos teólogos de Flores...

>> > > CATHOLICS CONFESS COLLABORATION IN SUHARTO REGIME
>> > An astonishingly frank admission of Catholic compromise with the
>> > discredited "New Order" regime of General Suharto, which came to
>an
>> > end in
>> > May, has been made by a group of church leaders. They called for
>a
>> > formal
>> > act of repentance and for the formation of a Truth and
>> Reconciliation
>> > Commission to investigate abuses since 1966.
>> >
>> > The pastoral consultation, at St Paul,s Seminary in Flores,
>> > Indonesia, last
>> > week (19-24 October), involved 32 priests and three laymen, and
>> > included
>> > vicars general, directors of pastoral centres, diocesan
>secretaries
>> > and

>> > representatives of higher education institutes.
>> >
>> > They produced a damning report about the collusion of "prominent
>> > Catholics"
>> > with the regime which governed Indonesia for 32 years. Suharto,s
>> > regime
>> > "has left the darkest shadows and bloodiest memories in the
>history
>> > of the
>> > Indonesian Republic", declared the document. An "all-embracing
>> > culture of
>> > fear" had been generated in the country by "the gathering of all
>> > power into
>> > a single hand".
>> >
>> > There had been "ideological indoctrination" and "myriad means of
>> > intimidation and terror". There had been "mass murder from Aceh
>in
>> > the
>> > extreme west to East Timor and Irian in the east". In the
>economic
>> > sphere,
>> > "poverty and destitution" had resulted from the "corruption,
>> > collusion and
>> > nepotism" of the oligarchy.
>> >
>> > Catholic involvement in these horrors could be seen at every
>level,
>> > from
>> > "prominent Catholics who held important positions in the New
>Order
>> > government at the centre of power, right through to the
>> > administration of
>> > local districts, through church institutions and organisations
>> which
>> > accepted the state ideology as their single basis, and through
>the
>> > support
>> > given the Suharto regime by church leadership".
>> >
>> > The report goes on to say that the "cosy relationship" between
>the
>> > Church
>> > and Suharto was supported by "the Church,s structure itself",
>which
>> > "in

>> > many ways parallels the structure of the New Order regime", which
>> was
>> > "hegemonic and authoritarian, without any democratic legitimation
>> > from the
>> > people".
>> >
>> > In the midst of "this depressing situation", however, "there has
>> > always
>> > been a glimmer of light shining from the midst of the faithful
>like
>> a
>> > host
>> > of small, flickering candles burning themselves out in order to
>> emit
>> > the
>> > light of truth, justice, peace, community and love".
>> >
>> > Turning to practical recommendations, the report calls for a
>> "formal
>> > act of
>> > repentance". It says: "For this, we need to create a Truth and
>> > Reconciliation Commission whose membership would come from the
>> > (uncompromised) leadership of the Church and society." The
>> commission
>> > would
>> > need to explore as far back as 1966, when the regime began with
>the
>> > mass
>> > slaughter and the KOMOP Act of Terror, and the bones of the
>victims
>> > would
>> > need to be dug up and re-buried with religious rites "for the
>sake
>> of
>> > true
>> > reconciliation".
>> >
>> > It would also be necessary "to build a monument engraved with the
>> > thousands
>> > of names of the victims, or build a museum which records the
>cruel
>> > acts of
>> > the Suharto regime ^ symbols which touch the conscience of the
>> people
>> > and
>> > remind us that such brutality must never be committed again".

>> >
>> > Within the Church, "basic communities" needed to be developed,
>> which
>> > would
>> > start as "communities of faith through common prayer, the reading
>> and
>> > sharing of the biblical Word, and so develop into wider and
>> authentic
>> > communities of life". They could co-operate with credit unions,
>and
>> > be a
>> > focus for raising awareness of health, gender and land problems,
>as
>> > well as
>> > human rights. They would relate "vertically with parish and
>> diocesan
>> > leadership", though at a horizontal level they could collaborate
>> with
>> > "neighbours from other religions" and other groups.
>> >
>> > To support this work, "pastoral agents need to be prepared
>> throughout
>> > their
>> > basic formation to become sensitive to the situation of the
>people
>> > and
>> > become professional pastoral servants. To this end, the final two
>> > years of
>> > education in the major seminary needs to be re-evaluated".
>> >
>> > Finally, the report speaks of the importance of "networks of
>> > collaboration"
>> > in the Nusa Tenggara region ^ that is, the islands of Flores,
>Timor
>> > and
>> > Sumba ^ where 35 per cent of Indonesian Catholics live.
>> >
>> > The Tablet,
>> > 31 October 1998
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